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The Gospel Life.

The Gospel Life to live
Is why I tarry here,—
A trusty light to give,
Whatever be my sphere,—
Brightly to live the Gospel Life
In this dark world of sin and strife.

God calls and stations me—
Not mine to choose or judge—
Whatever post it be,
A ruler or a drudge,
Brightly to live the Gospel Life
In this dark world of sin and strife.

Rich I may be, or poor,
My pathway smooth or rough,
It matters not,—but sure
'Tis good, and good enough,
Brightly to live the Gospel Life
In this dark world of sin and strife.

The Gospel Life is long—
How short its limit here!
But—O what joy and song,
To endless memory dear,
Just to have lived the Gospel Life
In this dark world of sin and strife!

ROGER S. GREENE,
In *Barley Cake.*

Looking Backward and Forward.

Two years does not seem a great distance from which to look backward, and yet, when they are one's first two years away from home, beginning a new life amid strange surroundings, they are, in some respects, very long ones. And so, returning to the Baikwa Girls' School, after two years spent in Maebashi and Tokyo, I find many changes,—changes which were noticeable even before I reached the school-grounds. For, on leaving the car-line, the road, which previously was bordered by refuse heaps and rice-fields, was a pleasant surprise, in its comparative cleanliness. Only one of those rice-fields remains, and that is to be filled in this year; while the ditch, which has been the subject of so much discussion, has disappeared, and in its place is a neat roadway. To be sure, there are still ditches and paddy-fields in our neighborhood, but we do not pass close by them, and, partly owing to the new street-car line, these are gradually disappearing.

But it is within the school-grounds that the greatest change has taken place.

Low, wet ground, and a lotus-pond have been converted into a splendid playground, consisting of two tennis-courts, and basket-ball and hockeygrounds. Even the buildings have changed, for the increased attendance has necessitated a rearrangement of class-rooms, and the erection of separate buildings for domestic-science and gymnasium.

The changes in the school itself have kept pace with those outside. From April 1st our five year course became a four year one, with full government recognition, which means that a girl holding a certificate of graduation from this school, is entitled to teach in a government school. In addition to this, we have a one year higher course in Domestic Science, and a two year Special English Course. There are, at present, seventeen girls in the former, and five in the latter. The increased attendance is one gratifying result of the changed conditions, for, in place of the ninety, or so, pupils, who were in the school when I came to Japan, there are now more than double that number.

Of course, the great question in all our minds is, how will the change affect the Christian character of the school? and it is too soon yet to speak of that. All I can do is to give here some observations we have made during the first month of the new régime. On the day of opening, a special effort was made to have the parents of the new pupils present, and the principal, in no uncertain terms, stated to them that tho this was now a recognized school, it had, by no means, thrown away its religious bias, and our great effort would be for the training of women in Christian ideals. Chapel service and Bible classes are held as before, the difference being that attendance is now optional. Up to the present time, this has been about eighty per cent. of the enrolment. The weekly C.E. Societies, of which there are both Junior and Senior, have about the same number present. The Senior Society is composed of the two senior classes, in which there are only forty-one pupils, and at the last meeting, thirty-two were present. Of these, twenty-eight took part, twenty-one giving some thought of their own, in addition to the reading of a passage from the Bible, or hymn. This, I think, would be a creditable showing for any school; especially as on that same day one hundred and twenty-four were present at the Junior meeting. Pastors of the city churches come in to assist with the various Bible classes, and as a result of a special class held on Saturday, for the teachers, two have recently asked for baptism. At the beginning of the present year only three of our pupils were teaching in Sunday-school, or doing any kind of definite church work. Two others entered the ranks in January, and are teaching in the Umeda Church; while five more have volunteered for work in the new Sunday-school, which we are opening in this neighborhood, and which is to be known as the Kitano Kōdōkwan. This place we hope will serve the double purpose of training the children of the neighborhood, and of providing a place of work for our Christian girls. For these girls I have a normal class once a week, which is by no means the least interesting of all my work. To my Sunday bible class in the Umeda Church six girls, who had not previously attended Sunday-school, come more or less regularly.

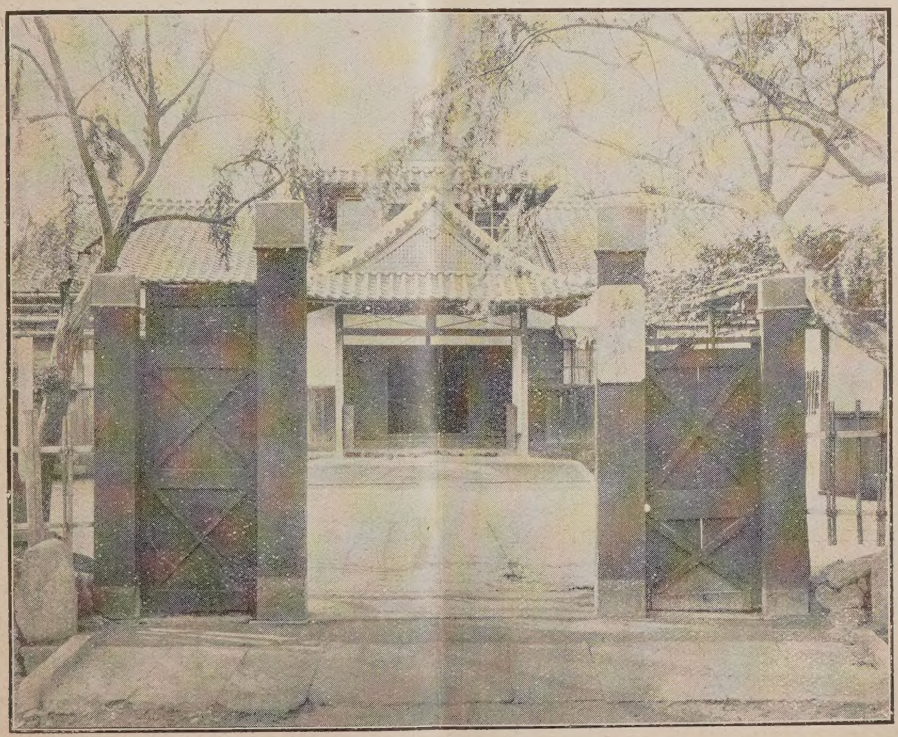
Four years from now, when our present entering class graduates, we can tell you more of the effectiveness of our changed system; but these are the signs of the times as we read them, and, to us, they present a very fair prospect.

(Miss) Amy E. McKowan.

The English Teachers' Conference.

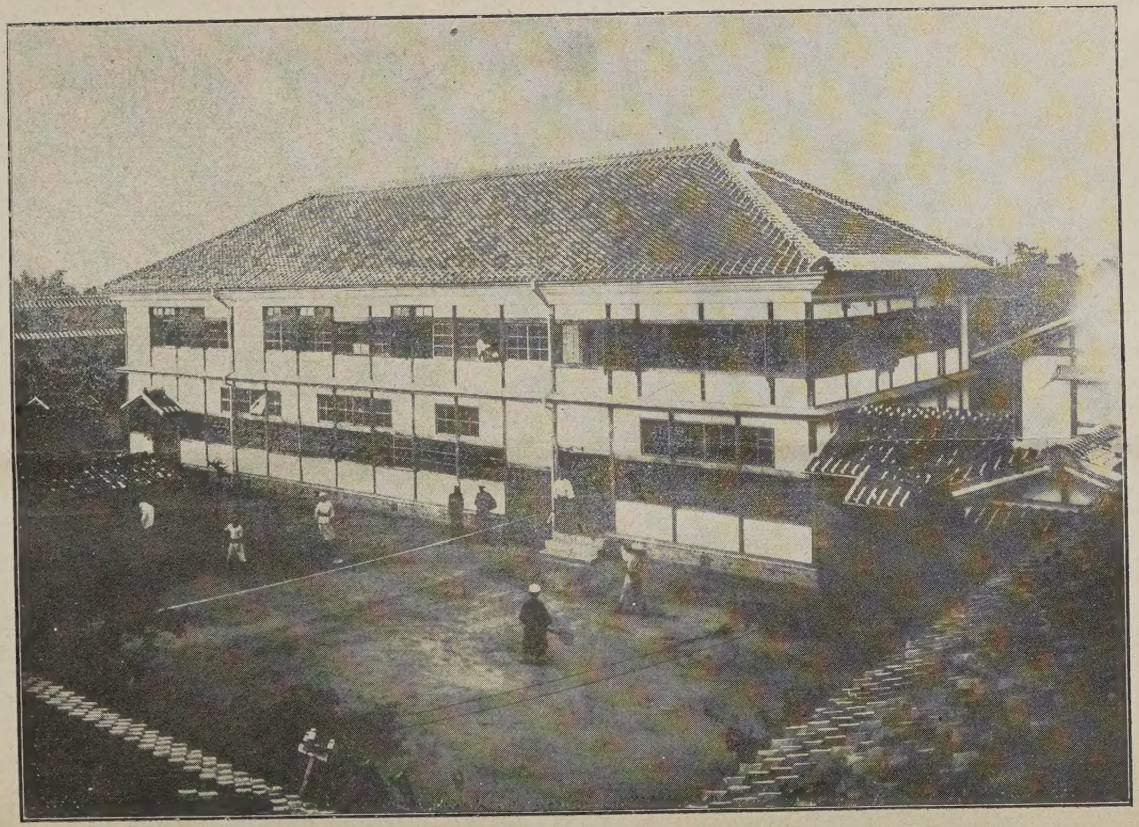
The Second English Teachers' Conference held in Tokyo, April 2–7, was, in many ways, a decided advance over the first. Four hundred and ninety-seven delegates paid the membership fee of

Baikwa (Plum Blossom) Girls' School, Osaka.



Glory Kindergarten, Kobe.

(See page 160).



Matsuyama Night School and Hostel.

(See page 167).

1.50 *yen*, as compared with three hundred and fifty last year. Over sixty foreign teachers registered, one third of them being women, and there were also a large number of Japanese women present.

Officials of the *Monbushō* (Educational Department), and many of the leading educators of Japan, showed their interest in the Conference by attending its sessions, and taking part in its discussions. Baron Kanda, Chairman of the Organizing Committee, opened the Conference, and presided at several sessions. Opening addresses were also made by Baron Kikuchi, Honorary President, and by Dr. J. Kano, of the Tokyo Higher Normal School.

The Department of Education suggested several of the topics for discussion, and one of these, "How to arouse a deeper interest in the study of English," was opened by Prof. Ibaraki, an official of the *Monbushō*.

"How the Teacher of English may improve himself" was ably discussed by Prof. Mukō, of the Keio-Gijiku, and Prof. Paul Gerhard, of the Tōhoku Gakuin. Professor Clement in speaking on this topic, urged the foreign teachers to familiarize themselves with Japanese folk-lore, in order to be able to point out to their pupils, the similarities and contrasts in the literatures of the East and the West. He mentioned, as examples, Hawthorne's "The Great Stone Face" and "The Matsuyama Mirror," Irving's "Rip Van Winkle" and the story of Urashima Tarō.

Prof. M. D. Dunning, of the Dōshisha, gave an excellent address on "The Teaching of Composition and Conversation in Advanced Classes," with illustrations from his own experience. Miss Anna Hartshorne, a teacher in Miss Tsuda's School, and the only woman on the program, read a paper on the importance of "First Year Work," with special reference to the teaching of Conversation. "The spoken language cannot well be taught after the pupil has obtained a reading knowledge. The speaking, reading, and writing of English should be taught together from the first."

Other special features of the program included an address by Professor Lawrence, of the Tokyo Imperial University, on "The Cultural Value of Modern Language Study"; a lecture on "English Life," illustrated with lantern slides, by Prof. H. H. Waller, of the Fifth Higher School, Kumamoto; English Recitations and Dialogues, by pupils from Tokyo Middle Schools; an address by Professor Hahn, of the Eighth Higher School, Nagoya, on "The Gymnasial-Seminary," and papers by Professor S. Okada, (a Dōshisha and Oberlin graduate, now teaching in the First Higher School, Tokyo), and Principal Noda, of the Shibata Middle School, in Echigo, on "What the Higher Schools require of Middle School Graduates." Some interesting facts were brought out in these papers. "The Middle School graduates are strong in grammar, good in reading and translation, but weak in conversation and composition, poor in penmanship and spelling." One third of the applicants for admission to the First Higher School wrote illegibly. One hundred and fifteen of them misspelled the word "*uncle*," in nineteen different ways! "Their knowledge of English is fragmentary,—often technical and analytical, but not practical." Good suggestions for the remedying of these defects were made by the writers of the papers, and by several speakers.

A special resolution was passed by the Conference, requesting the *Monbushō* to provide for oral, as well as written examinations in English, for entrance to the Higher Schools. Other recommendations to the *Monbushō* were as follows:—

"That the number of hours of study should be reduced, and less work be imposed on the student, so that the required work may be done more thoroughly."

"That a knowledge of difficult and technical points of grammar should not be required to pass examinations."

"That English be taught through other subjects, such as General History and Geography."

"That in the selection of text-books,

preference should be given to books printed in England and America." Other interesting resolutions adopted without opposition, were:—

"That competitions should be held whenever possible, and prizes given to pupils for proficiency in English."

"That poems in the readers should not be passed over."

"That students be urged to practise letter-writing and exchange letters."

"That students be encouraged to associate with foreigners, and even to attend Bible-classes to improve their English."

At the "Garden Party," Saturday afternoon, at Waseda, Count Okuma delivered an interesting address, in which he urged the value of English study as a means of acquiring something of "the Anglo-Saxon spirit," the "spirit of democracy," and the "high moral teaching of Christianity, permeating the English language and literature."

At the dinner, on Friday evening, Barons Kanda and Kikuchi, Mr. Kennedy, of the Associated Press, Mr. Zumoto, Editor of the *Japan Times*, and Bishop Cecil, were the chief speakers. They emphasized the importance of the great mission of the teacher of English in Japan, in spreading a knowledge of the language that will enable Japan to come into closer touch with the English speaking nations, bring about a better understanding between the East and the West, and promote international peace and good will.

A meeting for Christian teachers attending the Conference, was held Sunday afternoon, in the Y.M.C.A. Hall, and was addressed by Mr. Ebara. In regard to future Conferences, the following resolutions were adopted:—

"That, in 1915, teachers be encouraged to hold local conferences, the country being divided, for that purpose into seven or eight districts."

"That the next General Conference of English Teachers be held in 1916."

W. L. CURTIS.

Rainy Day Reminiscenses: House-hunting in Kyoto, 1876.

The Government having given permission for the Taylors and us to reside three years in Kyoto, and the Mission having approved of our going there, at its special meeting March 6, 1876, the Taylors made haste to move to that city, and we followed them as fast as we could, being detained two weeks by waiting for the coming of our outfit. Dispatched from Boston in the preceding August, this had been slowly coming around the world on a sailing ship, after the manner of those times, and just as the ship was approaching Yokohama, it had been wrecked, and all our goods and chattels had gone to the bottom of the sea. We had read of those who "took joyfully the spoiling of their possessions," but I cannot honestly say that we were joyful over the spoiling of our goods by salt water. Still we were very glad to get the portion of them which was fished up out of the water and bought in for us by Dr. Greene, and having received these remnants, and getting a few things in Kobe, we shipped them off to Kyoto by water, and we followed. A curious thing was that we had to pay duty on the Japanese part of our goods, in order to send them from Kobe to Osaka, though if we had returned to Kobe, and presented evidence that the goods did not leave the country, the duty would have been returned, it was said. The short ride, by the new railroad, to Osaka, was followed by a day's journey up the river to Fushimi, by river-steamer, and thence, by *jinrikisha*, to Kyoto, and glad we were to be welcomed to the hospitable home of the Davises.

Where is now the park around the Imperial Palace, was then a desolate and forlorn waste of ground, with just four or five of the mansions of the old nobility still remaining. Mr. Davis had secured one of these, an immense, rambling old building, and Dr. Taylor had another, adjoining the room where the late

Emperor was born, but no more of these were to be had, so our first business was to find some place to live in. This seemed at first easy enough—that is, to get some kind of a house—for the city had not yet begun to recover from the recent removal of the Court to Tokyo; it was, as it were, a dead city, and empty houses abounded, the owners of which were eager to get a little revenue by renting them. Mr. Davis already had his eye on one just below the Sakai Machi Gate; it appealed to us, at once, by having a sunny up-stairs room, and we immediately made a bargain for it, and were happy in the prospect of quickly getting settled in it. But, alas, the next day the owner came to Mr. Neesima to say that he had learned that we were Christians, and he was afraid to let his house to one of that dreaded sect, being plainly moved by fear, not by any anti-Christian religious zeal. Mr. Davis then went out to look again, and soon came back with the news that he had found a fine large house in Nishijin, the northwestern quarter of the city, and it was indeed a big one, with ample rooms facing the south, big enough to serve both as residence and as chapel. So we engaged it at once, and were delighted to think that this time we were surely settled, but again the owner found out that these foreigners were members of the dreaded *Yaso Kyō*, and the bargain was broken. Then our boy went out to look, and he found a house near the southwest corner of the palace, which the owner was eager to rent, and which, it seemed, might be made to answer, so the bargain was made, and repairs begun on it, only to have the same experience as before. It began to look very doubtful whether we could get a house in the city, but finally one was obtained almost directly across the street from the lot where, three years later, we built the house in which we have lived ever since, and glad enough we were to get into it in May. There were then no foreign provisions of any kind for sale in the city, no ice (except occasionally natural ice in winter), and only one little meat store in an obscure alley, in a remote part of the city (cheap enough though, only about five *sen* a pound), while apples were a thing unknown.

School work had promptly begun on our arrival, and the "Training School" of those days was indeed a funny sort of institution, with twenty or thirty students, and a ramshackle old house, pulled down by the owner, and sold for old lumber, almost before the term was closed, but with no curriculum, and no appliances of any kind, except a few benches, and a clock, which each teacher regulated to suit his own watch, there being no standard of time anywhere in the city. Mr. Davis had permission to live in the city only for one year. The Taylors and we were fortunate in having passports for three years, but it was only in hope of being allowed to continue residence in this city, from which, for so long a time, foreigners had been jealously excluded, that we had come, and this hope did not seem strong enough to justify anything of a permanent nature. The students were partly a few who had been studying with Mr. Davis in Kobe, and partly a few who came in for the chance of learning a little English, schools where this language could be learned being still exceedingly rare. For text-books we used largely such books as Peep of Day, and Line upon Line, having the double advantage of being moral in their tone, and easily obtainable from the Tract Society. I was given the Department of Mathematics, and set to teaching Arithmetic and Geometry, the boys knowing about as little English as I did Japanese. Did ever a great institution begin in a smaller way? But among this little company of students, were two, who have attained very high position in the Japanese educational world. I recall one thing which indicates the interest which the more intelligent part of the people, even then, in this old city, took in the affairs of the world. As soon as we were settled in our house, the headman of the ward came to make a friendly call, and, in the course of it, he asked to

be informed as to the exact reasons for the impeachment of Belknap, Secretary of War, who was then on trial before the Senate.

DWIGHT W. LEARNED.

Coming Home as a Missionary.

Our editor suggests that this is my last chance to write over my present name for MISSION NEWS, and I'm glad of the opportunity of telling our readers what a beautiful experience it is to come home as "a really, truly member" of this Mission. When a child grows up, hearing of Mission problems (often, it is true, hearing more than the real members of the Station intended she should, and, consequently, making her paper-dolls hold Station-meetings); when, even as a little girl, she packs her father's valise regularly for touring trips, or is entrusted with 300 *yen* of Mission money, all the way from Treas. Hill's, in Kobe, to her home in Okayama (I will admit that she felt like a grown-up member of the Mission that day, tho was intensely relieved to see her father in the Okayama railway station, and wanted to unbutton her dress at once, and hand over the parcel that had been securely fastened to her clothing by Mrs. Hill); and when she has been one of the biggest Mission children, and attended a business session of Mission-meeting (and, consequently, been considered by the Carys, Allchins, and others, as too aged to play prisoner's base anymore); when, I repeat, she has gone thru these various stages of imagining herself a true member of the Mission, the real thing is truly a blessed experience.

So many times in college, or at Student Volunteer, or Young Womens' Christian Association Conferences the missionary's daughter listened with amazement, to girls who had never seen a mission field, talking so rapturously of the heroic, spiritual life to which they were going. Missions seemed such a practical, matter-of-fact sort of thing that I could arouse no mild enthusiasm over it, for it was all too vital, too much a part of my everyday life. I remember how badly I used to feel at Student Volunteer meetings because I could not talk as the other girls did, whose ideas of foreign missions were so different from mine. At conferences, when girls were enthusiastically "hearing the call to foreign missions," I said to myself, if that constitutes the call, I can never be a missionary. To me it did not mean "saving the women of heathen lands," it meant entertaining and being intimate with O Taka San, O Sumi San, and O Tomi San, till they should learn to know my Savior, and that did not seem to be the way the other girls felt, so I decided I could not be the kind that was wanted. While teaching in America it seemed so strange to me that many of the other teachers thought of their work as so many hours of geometry, or history, in return for which they received so much money. I had been brought up with the idea of teaching as a mere way of getting hold of people for character building, and was therefore often told I was foolish to spend so much time working for my pupils outside of school hours.

The coming back as a grown-up daughter of the Mission, was such a revelation of what our mission love and loyalty is! Helen Davis had told me the Mission was fine to its grown-up daughters, and indeed I found it so. Our courses in America are followed with loving interest, and I could feel the genuine welcome on my return. The best proof of this was the vote of the Mission a year ago, asking the Board to send me out, and I was truly glad to come, for I realized that it meant my place was here, even if I could not feel as other people did, who had heard the call to work in *unknown* lands. And the Board in getting me ready, did it all so loyally, and with such kindliness, that I felt overpowered with gratitude and joy that I really was, at last, a member of the Japan Mission of the American Board. Since my arrival how good the

Mission have all been, yes, even when I told them I was withdrawing, and I'm sure they will remember that "once a member of this Mission means always a member in spirit," and I'll have been a member nine whole months!

(Miss) Elizabeth Wilson Pettee.

The Clark "Appreciation Meeting."

Mr. Warren writes: "There appeared in the last issue of Mission News notices of an "Appreciation Meeting" given to Mr. Clark by the elite of Miyazaki Prefecture. Mrs. Clark had unfortunately left town, but was specifically included in the intention, as the appended address shows. One hundred and fifty men of all sorts of professions and business, but especially of the official class, spent the whole afternoon at the Prefectual Assembly Hall, themselves delivering appreciatory speeches to the number of fourteen, and listening to Mr. Clark's reply, in which the trumpet of Christian evangelism gave forth no uncertain sound. Beginning with the Governor's, these speeches freely mentioned the distinctly Christian part of their work, though there has been quite enough of the philanthropic and brotherly kindness aspect of their work to make it unnecessary, had the speech-makers so desired, to mention their Christian evangelism at all. It was, as Mr. Clark impersonally maintains, a proof that Christian work and teaching at last stand approved before the community. It was real thanks for the Christian ideals, and missionary work and its results in Hyuga. But it was not simply that. It would never have taken place had not the Christian ideals and the impersonation of unselfish missionary work been manifest to their eyes in the lives of the Clarks. It was, at least in part, a personal tribute to Mr. Clark. To the best of my knowledge and belief, Mr. Clark is unique among the whole missionary body of Japan in the position he holds in the hearts of the people of the whole province. It is no exaggeration to say that there is no other man who is personally known to so many people in this province; and in this case to know and to respect are synonymous terms. It is literally impossible to go to any village or hamlet in this province without being able to find some one who knows, and expresses admiration for, "Kuraku San." In thus publicly calling attention to the man and the cause, these people have done themselves proud. As a purely spontaneous honor to a representative of the missionary cause, by the representative people of a whole prefecture, this is, so far as I know, without parallel. It can not fail to help the cause of Christ here.

"It will be of interest to know that the Governor, who, in an unofficial way, was one of the promoters of this meeting, is, and lets himself be known as, a Christian. The authorized translation of his address follows:"

"Rev. C. A. Clark and Mrs. Clark,

It goes without saying that you came among us to labor for the God whom you trust, and for His Church. And in spite of the difficulties of communication, the difference of climate and surroundings, amid foreign customs and manners, you have performed your mission faithfully and earnestly. In this service, you have spent more than twenty years as willingly as if it were but a day, and in this you have not only served the Church, but have held the general respect of the people, through your helpfulness to them.

In the presence of those who have themselves witnessed the good you have done here, I need not speak in detail of your long distinguished services. Yet, as Governor of this Province, I wish to avail myself of this opportunity to express our gratitude for the benefits that have come to the people of the prefecture through your long and earnest endeavors.

"Nine years have now passed since you last visited your native land, and doubtless you will find great changes there, very likely greater than those you have watched here during the same time. Yet

your relatives and old friends will receive you with an unchanging affection, and their esteem and regard will atone to you for the troubles and hardships of your life here.

"On this happy occasion, it hardly seems possible that there have appeared, of late, those who have feared there might ever occur a break in the cordial intercourse between Japan and America. I speak of this only because I believe you well understand that we people of Japan cherish an especially warm affection and esteem for the American people. It is my earnest desire that these doubts and suspicions may be melted away from their hearts, so that all your countrymen may know the true state of things here, and understand our spirit. And, as I believe your view is the same as mine, I hope you will take advantage of this opportunity to do all in your power to establish the historical cordiality and friendship. Wishing you both a safe voyage, we shall eagerly wait for your return, after your year's absence.

C. ARIYOSHI,
Governor of Miyazaki Prefecture.

March 20, 1914."

A Chapter from the Past.

"A little child shall lead them"—but who shall lead the little child? This was the question which agitated the minds of some of the mothers and grandmothers in Kobe Church thirty years ago, and about which they came to consult with the *jokyoshi* (lady missionary) as she was leaving for a visit to the homeland.

"There is the Dōshisha for the boys, and the Kobe Girls' School for the girls, but nothing for the little children but the public schools, where there is so much to lead them astray. We have no money, and we cannot ask others to give till we have made a beginning: but we will do what we can, and we want you to be thinking about it, and we will all pray about it, and perhaps God will open the way." So said these wise women. The *jokyoshi* went her way. She was detained more than two years in the old home, but the time was drawing near for her return. Meantime these women were not idle; dolls were dressed, curios were gathered of things old and new, three large boxes were filled and sent across the ocean by another missionary lady, the net proceeds amounting to over three hundred *yen*, which was deposited in the bank. While this was being done talk of kindergartens began to be wafted across the western waters to the lands of the East. And the Japanese, always on the watch for new things, were starting them here and there, while the Mission was beginning to consider the question of adding this to its institutional work. So much for the Japan side. Is there anything to match up with it on the American side? The first requisite was a leader. An earnest, vigorous young woman, with utmost faith in her chosen profession, was laying up a store of experience in a private kindergarten in Chicago. The second requisite was funds. The desirability of adding a kindergarten Training School to their work in Japan was brought to the minds of the ladies of the Board at Chicago, and they wrote to the *jokyoshi* about it. Here were three distinct points of dynamic force. Who would furnish the electric wire to connect them? Who, but our old hero, Dr. Davis, who, in an address in that same city, spoke of the wide needs of the work in Japan, with such convincing force that the kindergartner, listening to him, was led to offer herself to the Board. She was accepted, and when the *jokyoshi* returned, she had the pleasure of introducing to those waiting women, the kindergartner for whom they had been praying.

A year of preparation followed, language study, acquaintance with the work already inaugurated by the Japanese, etc. Land was rented, and a building put up with the united funds of the Kobe Church women, and the Woman's Board

of Missions of the Interior, and the Kobe Glory Kindergarten and Training School had their birth,—not without many pangs, arising from insufficient knowledge of the language, and of things Japanese, and from the lack of trained teachers. But it was a vigorous child, and the mother brave and persevering, and so it comes about that they may soon be able to celebrate their twenty-fifth anniversary.

(Miss) Martha J. Barrows.

Annual Sunday-school Convention.

The Annual Sunday-school Convention of Japan was held in Yokohama, March 27th to 29th. President Kozaki, in his opening address, gave a very good review of the condition of the times, spoke of the material progress that Japan had made, and of the fact that it was the expressed wish of the new Emperor that the era of righteousness may be an era of spiritual progress. Many things, he said, go to show that the times of the new era are different from those of the old. Democratic principles have had a great influence, and the people have a much greater share in political affairs. He thought there is a growing belief among the people, even in official circles, that, for the country and society, religion is not to be despised, but is important for true progress.

The removal of the Department of Religion to the Department of Education is of great significance. While formerly the educational authorities despised religion, the Minister of Education said in his talk, that he now felt that education and religion were not opposed to each other, but should work together for a more complete culture of the youth.

In regard to the World's Convention, he believed that the first thing we should do, in preparation for this, was to greatly develop the Sunday-school work in Japan, and he hoped that all the Christian workers, both foreign and Japanese, would work to this end. On his trip abroad he was impressed by the fact that there were many very large Sunday-schools, and so he said "we must take up this matter earnestly, and not be satisfied with a few in our Sunday-schools, but must seek continually to grow and reach more and more people."

A foreign session was held in the historical Kaigan Church, Mr. H. E. Coleman being Chairman. Miss Blackmore gave a very interesting talk on their experiences in the work of Sunday-schools. She said that no work is quite so accessible as such Sunday-school work, because the funds required are not great. The teachers and the pupils in their Girls' School are now conducting twenty-one different Sunday-schools, and most of these are held in six-mat rooms. They pay an average rental of 50 *sen* per month. For cards and literature they spend another 50 *sen* per month for a school of fifty pupils. Then something, of course, is spent for Christmas presents. They have a flower service in June, and for all of the schools, generally spend about 50 *yen*. Their schools are mostly held in the poorer sections of the city, and if a portico runs around the room it is used sometimes for as many as sixty or seventy children. They sometimes have great difficulty in getting rooms, owing to the opposition of the priests. One of the school girls, who was teaching a certain school, found herself without a room, so she went about the city with thirty of her little pupils, searching for a room, but all the neighbors had been told to refuse the Christian teacher. At last, one woman seeing so many children, was very curious to know what she taught them, and asked them about her work, and finally consented for them to go into her house. Now this woman is in the employ of the school, and her daughter is a student, taking training for a Christian worker.

One of the encouragements of this work is that every girl student is a born teacher. The work is taken hold of with great interest, on the part of the girls. One girl who was moved to pity by the conditions of the poor children, began the

work several years ago, and soon had a class of fifty. They find the children are so ignorant that many of them do not even know the features of the face, and they do not know the names for the sun, or the moon, or the stars.

Some of the schools are held on week-days on account of the difficulty of the teachers reaching so many places in one day, and also on account of the difficulty of getting the children to come on Sunday, which is a holiday for some of the parents. To keep the older children, they have special Bible classes for them after the smaller children are dismissed. These have foreign Bibles, which they receive by committing to memory the Golden Text for the year. Some of the girls teach as many as four classes a week. Even in this small room they divide the children into classes as much as possible, letting them choose their own names, which are generally the names of various flowers. These are separated into groups, even though there is one teacher, but when possible they have two teachers.

One great benefit is the development of the characters of the students who are teachers. They are very interested in the work, and never tire of it. Some of them even take up teaching in groups, in their home communities during the summer. We always give to such girls when they are going home for their vacation, some tracts or pamphlets that they may give to their friends. They have a normal class for all of the student teachers on Saturdays. The foreign teacher prepares one girl to teach the lesson, and she teaches those who are to teach the children on the following Sunday.

Miss Halsey reported that she had found a series of stories published in a Presbyterian Lesson Journal in the States, very useful for reading to the student teachers. Among the prominent speakers at the Convention were S. Motoda and the Honorable Soroku Ebara, both of whom gave splendid addresses. The Sunday-school Rally on Sunday afternoon was a splendid success.

HORACE E. COLEMAN.

Japanese Ferns.

It is now nearly twenty years since our list of "Filices at Kyoto" appeared in the Japan Daily Mail, Oct. 12, 1895. As that list contained ninety species, gathered, with few exceptions, within a radius of ten miles of the city, and as the subjoined list furnisht us by our friend, Rev. J. Gurney Barclay, member, until a few months ago, of the C.M.S. Mission, contains only about one hundred and sixty from widely separated parts of the Empire, it will be seen that Kyoto is rich in ferns. It may be doubted whether there is a richer section of equal radius in all Japan proper. In our present collection we have one hundred thirty species, besides a few undetermined. Those of Mr. Barclay's which we have not, are starred. In addition, we have the following not in his list:

Allantodia Javanica, Bedd.	Iyo.
Asplenium Myoshii, Mak.	Kyoto.
Asplenium ruta muraria, L.	Mt. Ibuki.
Asplenium Wilfordii, Mett.	Hyuga.
Nephrodium Krameri, Diels.	Shinano.
Polypodium Nipponicum, Mett.	Oita.

This list of ferns was found in Japan by J. G. Barclay during 1911 to 1913, and the localities where they were gathered are given. EDITOR.

*Adiantum Capillus-Veneris, L.
Kagoshima.
Adiantum monochlamys, Hk. S.
Settsu (Takedao), and Kishu.
Adiantum pedatum, L.
Izumo, and Hoki, etc.
Angiopteris evecta, Hoffm.
Kagoshima, Kishu (Nachi).
Aspidium Forbesii, Hance.
Hoki (Daisen), Nagano.
Aspidium Japonicum, Mak. T.B.M. 1896.
Hoki (Daisen), Nagano.
Aspidium laxum, F.S. 2.
Izumo (Matsuye), etc.
Aspidium Miquelianum, Max.
Hoki (Daisen), Nikko.
*Aspidium muticum, F.S. 2.
Hoki (Daisen), Nikko.
*Aspidium nipponicum, F.S. 2. Nikko.
Aspidium oligophlebium, Chr. W.M.
Izumo. Hoki.
Asplenium davallioides, Hk. S. Hyuga.

Asplenium incisum, F.S. 2. Izumo, Hoki.
Asplenium nidus, L. Kishu.
Asplenium normale, Don. Kyoto, Kishu.
*Asplenium Saulii, Hk. Kamakura.
Asplenium trichomanes, Huds. Izumo (Matsuye).
Asplenium varians, F.S. 2. Kotsuke.
Asplenium Wrightii, Hk. S. Kishu (Nachi).
Athyrium Filix-foemina, Roth. Hoki (Daisen).
*Athyrium Filix-foemina, var. deltoideum, Mak. Hoki (Daisen).
Athyrium Goeringianum, Moore. Hoki (Daisen), Hieizan.
Athyrium Macrocarpum, Bedd. Hoki (Daisen), Nagano.
Athyrium nipponicum, Hk. Kamakura, Tokyo.
*Athyrium Okuboanum, Mak. T.B.M. Izumo.
Athyrium rigescens, Mak. T.B.M. Izumo.
Athyrium thelypteroides, Desv. Izumo, Hoki.
Athyrium yokoscense, Mak. T.B.M. Hoki (Daisen), Nagano.
*Blechnum amabile, Mak. T.B.M. Hakone.
Blechnum spicant, var. subserrata, Lowe. Izumo, Hoki.
*Botrychium japonicum, Underw. Izumo.
*Botrychium strictum, Underw. Nagano, Hokkaido.
Botrychium ternatum, Sw. Izumo.
Cheilanthes argentea, Kze. Nagasaki.
Cheilanthes Brandtii, F.S. 2. Kotsuke.
*Cheilanthes mysurensis, Wall. Nagasaki.
Coniogramme fraxinea, Fee. Izumo, Hoki, etc.
Coniogramme japonica, Diels. Izumo, Hoki, etc.
Cryptogramme japonica, Prantl. Izumo, Hoki, etc.
Cystopteris japonica, Luerss. E.J. Hieizan, Kishu (Nachi).
Davallia bullata, Wall. Hoki (Daisen), Nikko, etc.
Dennstaedtia scabra, Moore. Izumo, Hyuga, Kishu.
*Diplazium esculentum, Sw. Kagoshima.
Diplazium japonicum, Bedd. Handb. Br. Izumo, Hoki, etc
Diplazium lanceum, Presl. Izumo, Hyuga, Kishu.
*Diplazium Naganumanum, Mak. T.B.M. Izumo (Gakuenji).
Diplazium Oldhami, Chr. Boiss. Izumo, Oki no kuni.
Diplazium squamigerum, Mett. Hoki (Daisen), Nagano.
Diplazium japonicum, var. Textori, Chr. Kishu (Nachi).
Diplazium Wheeleri, Diels. Izumo (Kyomizu), Kagoshima.
Diplazium Wichurae, Mett. Izumo, Kishu, etc.
Drymoglossum carnosum, Hk. S. Izumo, Oki no kuni, etc.
Gleichenia glauca, Hook. Izumo, Hoki, etc.
Gleichenia linearis, Bedd. Izumo, Hoki, etc.
Gymnogramme Makinoi, Max. Mss. Izumo, Oki no kuni.
*Histiopteris incisa, Ag. Hyuga.
*Hymenophyllum barbatum, Bak. Izumo, Hoki, Kyoto, Kishu.
*Hymenophyllum flexile, Mak. T.B.M. Kishu (Nachi).
Hymenophyllum polyanthos, Sw. Settsu (Takedao).
*Hymenophyllum Wrightii, Bosch. Hoki (Daisen), Nikko.
Hypolepis punctata, Chrp Herb. B. Izumo (Matsuye), Kyoto.
Lygodium japonicum, Sw. Izumo, Hoki, etc.
Microlepia hirsuta, Presl. Izumo, Hoki, etc.
Microlepia marginalis, Hance. Izumo, Hiuga, Kishu.
*Microlepia marginalis, var. strigosa, Chr. Kishu (Nachi).
Microlepia strigosa, Presl. Izumo (Hirose), Settsu, Kii.
Microlepia Wilfordii, Moore. Settsu (Arima), Nagano.
*Nephrodium decipiens, Hk. Kagoshima.
*Nephrodium decurrenti-alatum, Diels. Izumo (Kyomizu), Hakone.
Nephrodium decursive-pinnatum, Bak. Izumo, Hoki, etc.
Nephrodium dilatatum, Desv. Nikko (Yumoto).
Nephrodium dryopteris, Michx. Hokkaido (Piratori and Onuma).
Nephrodium erythrosorum, Hk. S. Izumo, Hoki, etc.
Nephrodium erythrosorum, var. obtusum, Mak. Izumo.
Nephrodium Filix-mas, Rich. Hoki (Daisen).
Nephrodium Filix-mas, var. Sabaei, Chr. Izumo.
*Nephrodium glanduligerum, Mak. T.B.M. Izumo.
Nephrodium hirtipes, Hk. Hoki (Daisen), Hyuga.
Nephrodium intermedium, Bak. Kishu (Nachi).
Nephrodium lacerum, Chr. Herb. Boiss. Izumo, Hoki.
*Nephrodium lacerum, var. uniforme. Izumo, Hoki.
Nephrodium Matsumurae, Mak. T.B.M. Kishu (Nachi).

Nephrodium Maximowiczii, Bak. Hk. Nikko.
*Nephrodium montanum, var. Fauriei, Chr. H.B. Hoki (Daisen).
Nephrodium monticola, Mak. T.B.M. Tokyo.
Nephrodium phegopteris, Baumg. Hoki (Daisen), Nagano.
Nephrodium polylepis, Bak. Nagano.
Nephrodium polypodiforme, Mak. T.B.M. Izumo (Matsuye), Kishu.
Nephrodium prolixum, Desv. Hoki (Daisen), Kishu.
Nephrodium sophoroides, Desv. Izumo, etc.
Nephrodium thelypteris, Desv. Hoki (Daisen), Nagano.
Nephrodium Totta, Diels. Izumo, Hoki, etc.
Nephrodium virideseens, Bak. Izumo, Hoki, etc.
Nephrolepis cordifolia, Presl. Kagoshima.
Niphobolus linearifolius, Hk. Sec. Cent. F. Kotsuke.
Niphobolus lingua, Spr. Iwami, Kishu, Okayama, etc.
Niphobolus tricuspis, Sm. Hoki (Daisen), Hokkaido.
Odontosoria chinensis, var. tenuifolia, Mak. Hoki, Izumo, etc.
Onoclea sensibilis, L. Hoki (Daisen), Nagano.
*Ophioglossum nudicaule, L. f. Kishu (Hongu).
Osmunda cinnamomea, L. Nikko (Shiranesan).
Osmunda Claytoniana, L. Nagano.
Osmunda Javanica, Bl. Kagoshima.
Osmunda regalis, var japonica, Milde. Izumo, Hoki, etc.
Plagiogyria adnata, Bedd. Izumo, Hoki, etc.
Plagiogyria euphlebia, Mett. Izumo, Hoki, etc.
*Plagiogyria Matsumureana, Mak. T.B.M. Hoki (Daisen), Nikko.
Polypodium Buergerianum, Miq. P. Izumo (Hirose).
Polypodium ellipticum, Th. F.J. Kagoshima.
Polypodium Engleri, Luerss. E.J. Kishu (Nachi).
Polypodium ensatum, Th. Trans. Linn. Soc. Iwami, Kishu, Izumo.
Polypodium hastatum, Th. F.J. Izumo, Hoki, etc.
*Polypodium japonense, Mak. T.B.M. Hoki (Daisen), Hokkaido.
Polypodium lineare, Th. F.J. Izumo, Hoki, etc.
Polypodium lineare, var. distans, Mak. *T.B.M. Hoki (Daisen).
Polypodium lineare, var. Onoei, Mak. Izumo.
Polypodium Loxogramme, Mett. Iwami, Kishu (Nachi).
Polypodium vulgare, var. japonicum, F.S. 2. Hoki (Daisen), Hokkaido.
Polystichum aculeatum, Roth. Izumo, Hoki, etc.
Polystichum amabile, Sm. Kishu (Nachi).
Polystichum aristatum, Presl. Izumo, Kishu, Hiuga.
Polystichum aristatum, var. simplicior, Mak. Kyoto.
Polystichum craspedosorum, Diels, E. Nat. Settsu, Nagano.
Polystichum falcatum, var. genuina, Mak. Izumo, etc.
Polystichum falcatum, var. Fortunei, Bak. Izumo, etc.
*Polystichum falcatum, var. macrophyllum, Mak. Kishu.
Polystichum flagellare, Maxim. Kishu (Nachi).
Polystichum lepidocaulon, Sm. Kagoshima.
Polystichum Maximowiczii, Diels. Kyoto.
*Polystichum (Monochosorum) nipponicum. Kishu.
Polystichum tripteron, Sm. Izumo, Hoki.
Polystichum tsusimense, Hk. Izumo (Gakuenji), Settsu.
Polystichum varium, Presl. Izumo, Hoki, etc.
Pteridium aquilinum, Kuhn. Izumo, Hoki, etc.
Pteris quadriaurita, Retz. Kagoshima, Kishu.
Pteris cretica, L. Izumo, Hoki, etc.
Pteris longipinnula, Wall. Izumo (Makuragizan).
*Pteris semipinnata (excelsa), L. Izumo, Oki no kuni.
Pteris semipinnata, var. dispar, Bak. Hyuga, Kishu.
Pteris serrulata, L. f. Izumo, Hoki, etc.
*Pteris Wallichiana, Ag. Hyuga, Kishu (Nachi).
Scolopendrium sibiricum, Hk. S. Nagano, Hokkaido.
Scolopendrium vulgare, Sym. Izumo.
*Struthiopteris germanica, Willd. Hoki, Settsu.
Struthiopteris orientalis. Chr. W.M. Izumo, Hoki, etc.
*Trichomanes bipunctatum, Poir. Hoki (Daisen).
Trichomanes japonicum, F.S. 2. Izumo, Hoki, Kishu.
Trichomanes parvulum, Poir. Izumo, Oki no kuni, Settsu.
*Trichomanes radicans, Sw. Izumo.
Vittaria lineata, Sw. Kyoto, Kishu.
Woodsia manchuriensis, Hk. S. Nagano.

Woodsia polystichoides, Hk. S.
Hoki (Daisen), Nagano.
Woodsia sinuata (vel. japonica), Mak.
Kotsuke.
Woodwardia radicans, Sw.
Izumo, Hoki, etc.
*Woodwardia virginica, Sm.
Hyuga, Kagoshima.

The above, with three un-named species, make 158 in all, of which just under 100 have been found in the Sanindō.

General Notes.

Mr. Kōzō Takahashi of this year's Dōshisha Divinity School class, having accepted an invitation to work with Mr. Rowland, reached Sapporo April 20th; on the 27th he started out for his first tour through Hidaka.

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The curtesy of the Government-General of Chosen has again brought to our desk another valuable publication: "Results of Three Years' Administration of Chosen since Annexation," a finely printed pamphlet of sixty-six pages, with ninety-five more pages of appendices containing the proclamations and instructions by the Governor-General since the annexation, Aug. 29, 1910.

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Altho, like Fink, in *Lotus Time in Japan*, Stead, in *Great Japan*, and many others, Miss Eliza Ruhamah Scidmore is a writer of the hyperchromatic class, the testimony of Mr. Wilbur in our last issue, bears out one good thing in her *Jinrikisha Days in Japan*, viz.: "The alien who has dwelt in Japan experiences a new homesickness, when he exchanges a Japanese port for one across the Yellow Sea."

* * * *

Kobe Church's fortieth anniversary celebration, like the C. E. Convention, and many other events, was postponed because of the death of the Empress Dowager. But on Apl. 19 there was a quiet, impressive service, at which forty one adults, almost entirely young men, were baptized, while five joined the Church by letter. There was an audience of over four hundred, and an anusually large collection was the result. This Church began with eleven members, and in the interim has increased slightly more than a hundred fold, as the membership is now about 1113.

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Mr. White calls attention to the fact that in the Literature of Konkōkyō, Konkō Kyoto should read Konkōkyōsō go Rikai, and Sokumenkwai should read Sokumenkwan. He desires to emphasize the fact that Konkōkyō is *not*, as is often supposed by Japanese not intimately acquainted with it, a mixture of Shintō and Buddhism. While, again, it ts true that it is only thirty years since it received recognition as an independent sect, it is, in reality, older than the Meiji Era by over a decade. His study has not brought to light reason for giving more credit to Christianity than to admit an indirect influence from Catholicism thru the Kurozumi sect.

* * * *

Our readers will be glad to see a poem by our late Dr. Greene's brother, which we take from *Barley Cake*, the bimonthly organ, now in its sixteenth volume, of the South Chih-li Mission, with headquarters at Ta Ming Fu, North China. This Mission was started in 1896, and its leading member is Rev. Horace W. Houlding. It will be remembered that Rev. Mr. and Mrs. Price, formerly connected with our Board for many years, gave up a promising pastorate at Berkeley, Calif., a few years ago, to join this Mission, tho they are no longer connected with it. Judge Roger S. Greene, 216 Central Bdg., Seattle, holds power of attorney for the Mission in America.

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Our picture of the Night School shows the fine building formerly belonging to the Prefectural Normal School, obtained at a very cheap rate, and somewhat repaired for use as a dormitory for eighteen

boys who pay board and make the hostel selfsupporting, while many of the boys attend the Middle Schools of the city. In this building also are the class rooms where the evening school of over seventy shop-clerks, doctors' "boys," and other poor working young fellows, is held. The regular course carries them thru the higher primary grade, while still higher courses are offered for any desiring them. There are but two girls in this School, whereas formerly there were many. The dormitory boys are the ones who chiefly patronize the higher courses. Religious exercises are conducted every evening, and regular Bible instruction is given. It has been said that this school is the chief feeder to the church.

* * * *

Golden wedding anniversaries are not so plentiful but that we like to mention one when our friends are the fortunate couple. Mr. and Mrs. Hadano, charter members of the Rakuyo Church, Kyoto, are the friends, who, Apl. 7, at the Church, were the occasion of a *Kinkon-shiki Puroguramu*, (Golden Wedding Program), in which, amid the score of numbers, we find a *maachi* (march) and a song by the *kuwaya* (choir). Mr. Hadano was long connected with the Third Koto School, and moved to Kyoto with the School, from Osaka, when that school was moved. On this happy celebration their friends received a neat post-card with their likenesses in sepia, within a wreath of sweet violets. A golden 祝 (congratulatory celebration) was above all, and *Kinkon-shiki* 1865—1914, with their names, below; the Rakuyo Church symbol in gold—an ingenious combination of a heart, a cross, and an anchor, was in one corner.

* * * *

Chugoku *Bukwai* held its annual meeting this spring at Takaya, on April 14 and 15. The general verdict was "the best for many years past." Takaya is a wide awake country church, and altho pastorless at present, Mr. Soma having left it six weeks ago to accept a call to Hokkaido, gave its visitors a right royal welcome, and did everything possible for the comfort of the delegates, and the success of the meetings. Ten of the fourteen churches in this district were represented, as were also several of the dependent chapels (*kogisho*). Outside speakers were Rev. T. Makino, of Kyoto, and Mr. Takagi, of Osaka. The subjects debated with liveliest interest were the following: The proposed summer school for Sunday-school workers, to be held at a sea side resort near Uno, in Okayama prefecture, the coming July; how best to aid pastorless churches; a forward movement in evangelization; and the three years' interdenominational movement to evangelize Japan. It was voted to hold next year's meeting at Okayama.

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In the *Shinjin*. a magazine edited by Rev. Danjo Ebina, several years ago it was declared: "That in this age of education and science two such promoters of superstition as the Tenrikyō and Remmonkyō should have been establisht, shows conclusively in what a backward state our people are in respect of religious culture. Lack of education and crude notions of religion account for the popularity of such sects." In this connection the following item is interesting: "Great preparations had been made for the celebration of the completion of the building of the Tenrikyō temple at Yamato, but owing to the death of the Empress Dowager, the authorities of the newer religion have decided to postpone the celebration. Warning is given to the followers of the religion throughout the country, that they should not visit the head temple at Yamato in groups, at this time. The formal celebration, for which April 25 was fixed, will be postponed probably to next spring, and on the day set the ceremony of housing the deity will be held quietly."

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There has appeared very recently quite a list of books on Japan, or subjects connected with it, of lively interest to us

missionaries. They are: President Harada's *The Faith of Japan*; Miss DeForest's *The Evolution of a Missionary*; Dr. Gulick's *The American-Japanese Problem*; Mr. Hagin's *The Cross in Japan*; Mr. Klein's *By Nippon's Lotus Ponds*. Some anonymous reviewer in the *Japan Mail*, gave a very unfavorable critique of Dr. Harada's work, which we suspect was due to the bias of the critic rather than to the short-coming of the book; the next two have received unstinted, uncurtailed praise in the same journel at the hand of Prof. Joseph King Goodrich, himself the author of an important little volume issued a year ago: *Our Neighbors: The Japanese*, and for many years, until 1910, a teacher in Japanese government schools. Rev. Fred E. Hagin, a missionary at Tokyo, of the Churches of Christ Mission (Disciples), has been known, for several years, to have a book in process, and we know from some of his questionnaires that he has sought testimony widely. Rev. Matthias Klein was an active, evangelistic missionary of the Free Methodist Church, at Sumoto, Awaji, until ill-health compelled the family to return to the United States. The most notable recent book on Japan by an Englishman, is Mitford's *Japan's Inheritance*, which strikes out, in a fresh way, in a line very different from the mass of works on this Empire.

* * * *

At the end of April just before a gusty rainstorm, the *botan-en* (peony garden) of Mr. Y. Kawasaki, of the Kawasaki Dockyard, was at its hight; situated at Kano Cho, under the mountain, near the Nunobiki Waterfalls, the garden is said to contain at least 350 peonies, of many colors intermingled pleasingly over the large area; several long avenues run between some half dozen wide beds, while a summer house on a slight spur of the mountain, affords an ideal spot to sit for refreshments while one views the general effect below. Some of these peonies are over six feet in hight, while one is specially pointed out as the patriarch of the garden, being reported to be two hundred years old; it was obtained soon after Mr. Kawasaki purchast the property some twenty years ago. It came from the famous *Hase dera*, a temple in Yamato, where the peony has been cultivated for centuries, and a Japanese attendant at the garden estimated the cost of securing it at 500 *yen*. Another peony is about seventy years old. These old ones bear flowers still, and do not appear decrepit. Some plants come from France—first exported there from Japan, transformed by the French floriculturist, and then reimported to Japan. Not a few of the multitude of blossoms are the size of a man's hat—white, white tinged with rose, bright red, dull red, dark pink, rosepink, deep maroon, deep rose, and many other shades and tints. Not since our early days at Kyoto, when we once were invited to view the peony garden of the then Governor Kitagaki, now Baron, have we attended a *botan kai* (peony party), and never one with anything like so numerous and so fine a display.

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In the Iyo *Nichi Nichi Shimbun* (Daily News) Mch. 21 and 24 appeared notices of a reporter's visit to the Matsuyama Factory Girls' Home. "Matsuyama *Dōjōkan* Girls' School, whose purpose is to give education to poor girls, who can not attend school, is at Kasaya Cho. It has dormitories and workshops where the girls weave Iyo *kasuri*, the special product of Matsuyama, to earn their own living. Books, note books, and pencils are given them by the school, so that they need not pay even one *sen*, except for their food. They study and work very happily in these pleasant buildings, surrounded by beauties of nature, and when they graduate from the school, after two years, they can read and write pretty well, and can weave well enuf to get their living. I once visited the factory and saw the girls working happily and diligently. Their young faces were shining from pride and great pleasure at be-

ing able to study independently, without getting help from fathers and brothers as ordinary girls do. In the dormitories they are gentle and obedient daughters of Mr. S. Omoto. I admire their curteousness, which I can hardly find in other girls' schools to-day. They have beautiful discipline and diligence hardly to be found in other factories. They are, of course, poor,—poor working women, yet there is a great difference between them and ordinary workingwomen. They have noble self-esteem, because they are not only working people, but students. They are so good, not because they are forced to be so, but because they wish to be good. Those self-acting virtues come from Christianity, on which the *Dōjōkan* is founded. I am not a Christian. I do not fully agree with what Christianity teaches. But I admire the *Dōjōkan*, and many other works done by Christians."

* * * *

The Committee for the Revision of the Japanese Version of the New Testament was at first organised with eight members, four Japanese and four foreigners, and the plan was that it should divide into three or four sections, who should work independently in the preparation of the first draft of various portions, should review each other's work, and, from time to time, come together for final decisions. As the result of various changes there are now six men at work, four working together in Tokyo, and two in Kyoto, all six to come together for the final action on each book. Work on the Gospels is finished, and that on Acts is drawing towards the end. The Bible Societies have naturally been eager to have the work published as fast as completed, but the Committee has been desirous of postponing publication, so as to leave itself free to make any changes that further study might make desirable. As a compromise it is likely that the Gospels and Acts will be issued together, perhaps some time towards the end of this year. It may be expected that the changes from the present version will not be less than those in the Revised English Version, the interval between the old and new, in this country, being indeed less than forty years, but the changes in the language having been great. The old version being made before the publication of the English Revision, the translators varied from the Received Text at their peril, so to speak; the new one will conform to the corrected text, especially as seen in Nestle's edition. Besides a multitude of little changes made for literary reasons, there are not a few made to bring the rendering into more exact correspondence with the Greek, or for the sake of consistency, the present version being strikingly careless of this, frequently rendering the same word in various ways, as in I Corinthians 10, where, within five verses, the same word is translated in three ways.

* * * *

The first Saturday in May is the day of the year long planned for and eagerly awaited by the Christian woman of Japan, for the women of all denominations spend that day together in prayer and conference. There are large gatherings, in the east, in either Yokohama or Tokyo, and in the west—alternating between Kyoto, Osaka, and Kobe. At the same time, meetings are held in all local centers for those who cannot attend the great gatherings, the same subject for discussion being used. This year the subject was, "The Wise Woman," and the nearly four hundred women, who met in the beautiful Rakuyo Church, in Kyoto, showed that they were wise women, in that they did not allow an all day rain to debar them from the meeting. In fact the rain was a distinct advantage, in that most of them stayed for informal intercourse during the two hour intermission, partaking of the delicious box lunch which was served in the commodious model chapel of the church. We will say little of the fact that the four foreigners found the allotted place so small they longed to unscrew their feet and put them out of the way.

The Wise Woman was presented in

various ways. The morning session, at which Pres. Harada gave the address, was a memorial service to that wise and good woman, the beloved Empress, who reigned in Japan for so many years. The women of Japan are planning to present a beautiful copy of the Bible to the present Empress, at the time of the Coronation, and a collection was taken, and a committee appointed to arrange for it.

In the afternoon, the Wise Woman again appeared before us in the able and scholarly address of Dean Hino, of the Doshisha Theological Seminary, and again in the forceful presentation of Pastor Kimura. He has recently resigned from Rakuyo Church, to devote his time, for three years to come, to the great interdenominational evangelistic campaign, and naturally his appeal was to the four hundred women to be wise in the highest way, as soul-winners in the home, in the neighborhood, and to aid in all the efforts of the churches during this time of special endeavor.

Two visitors from abroad who came in to see the meeting, were seized upon, and gave short, but apt greetings, Dr. Charlotte Baker, of San Diego, and Mrs. Castle Westvelt, of Honolulu. Both of them have been life-long friends of the Japanese, and they won the friendship in return of many Japanese women.

Personalia.

Miss Pauline Rowland is a sophomore at Middlebury College, residing at the Bungalow.

Miss McKowan says "our wall is finisht, and we are like cloistered nuns in our quiet retreat."

Mrs. Fred'k Chas. Woodrough, 180 Uchi Tsuboi, Kumamoto, writes, "We are planning another summer in Kyushu."

Mr. Naoshi Kato, editor of the *Kirisutokyō Sekai*, the religious paper of the *Kumi-ai* Church, left Kobe on the 9th instant, by the *Kaga Maru*, for Europe and America, to be gone a year or so, we believe, for study at Harvard University.

In 1913 Miss Ruth Gaines publisht *Little Light (Lucita): A Child's Story of Old Mexico*, quaintly illustrated, N.Y., Rand McNally & Co. The book has been adopted by the N. Y. State Board of Education as a supplementary reader.

Mrs. DeForest and Miss Charlotte Burgis DeForest have presented the Mission Library with a copy of the latter's biography of her father, a finisht product, which evidences that she can manage a sustained effort with the same skill that is customary in her short articles.

Miss Madeline Clara Waterhouse, of Pasadena, Calif., sister of Rev. P. B. Waterhouse, arrived in Japan in March, and plans to remain until September. She studied at Oberlin, and at Hartford School of Religious Pedagogy, to which she returns in September, to complete her course.

Miss Florence Maria Gordon, of Davis, Calif., who taught at Kobe College from Apl. 1906 till May 1911, is teaching 25 hours a week at Kerman, Calif., high school, and, not content with that, she is librarian of the school, and is re-cataloging all the books, to put the library shipshape.

Rev. Chas. Buckley Tenny is acting president of the Japan Baptist Theological Seminary. At their June mission meeting the question will come whether the Northern Baptists shall continue coöperation in instruction with the Presbyterians. The Southern Baptists are opposed to such coöperation.

The Rev. Jas. Fullerton Gressitt, principal of Duncan Academy, Tokyo, and for some time editor of the Baptist *Gleanings*, in the May issue prints his valedictory, owing to approaching furlo. The magazine has never been in better hands, and it is our impression that he has improved on his predecessors.

Miss Cornelia Judson probably reacht her home at Stratford, Conn., in February, altho Mch. 28 seems to have been the earliest date at which she wrote to various friends in Japan. "March is go-

ing out with wind and rain, but *America* is *all right!* Any items about Japan will be most thankfully received. People want to know up-to-date conditions."

Rev. Doremus Scudder, D.D., pastor of Central Union Church, Honolulu, resides at 910 Prospect St.; he writes of having "a very pleasant visit with the Clarks. The Japan contingent here are in good health and as busy as ever. Work moves forward well notwithstanding the hard times. President Wilson's sugar policy has been a very severe blow to the Islands."

On April 21, at the British Consulate-General, Kobe, before R. G. E. Forster, Esq., H.B.M. Consul-General, and afterward at the Catholic Church, by the Rev. P. Fage, Richard Forbes, son of Mr. and Mrs. Johnston Stephen, was married to Charlotte Hilda Vaughan, only daughter of Mr. and Mrs. Alfred W. Curtis, of Kobe, Japan. Mrs. Stephen continues her work of instruction in music at the Glory Kindergarten.

Mr. and Mrs. A. Frank Cooke, of Honolulu, reacht Yokohama by the *Siberia*, and after a trip by rail to Kobe, resumed their voyage to China by the same steamer, leaving Kobe Apl. 26. They were accompanied by their daughter and their niece, Miss Lydgate, of Hawaii. They expected to return by the *Siberia*, reaching Japan about the 20th instant, to spend some weeks here. It is hoped they will be at Arima during our annual meeting.

Rev. Paul Bernard Waterhouse's home in the United States, was at Pasadena, Calif. After graduation at Princeton University in 1907, he came to Japan as a Y.M.C.A. teacher at Tokyo, 1907–1909. After graduating at Hartford Theological Seminary in 1912, he and Mrs. Waterhouse came to Japan in 1912, as members of the Omi Mission, residing at Hachiman, near Lake Biwa. Mrs. Bessie Peak Waterhouse from Springfiled, Mo., graduated there at Drury College, in 1905, and from Hartford Theological Seminary in 1911.

Miss Martha E. Kelly, of 1634 Main St., Sharpsburg, Pa., one of our subscribers, who was formerly a Presbyterian missionary at Kyoto, writes of the perfect furor for Bible study at Pittsburg, created by William Sunday's work there the past winter. "It has been marvellous how people want to study the Bible; classes have sprung up in most remarkable places. All sorts of public places are being used, even the fire department houses. This evening I go to lead a large Bible class in one of the public bath houses. Thousands of people have been taken into the Churches, and the responsibility of nurturing these people rests upon us."

Miss Lucia B. Harriman, originally of Miss Wainwright's home town, Blair, Neb., but now of Portland, Or., representing the Harriman News Agency, is traveling in the Orient to look into the industrial and social condition of women and children. She plans to remain in Japan several months. She has visited Kobe, looking into conditions at the Kanegafuchi Cotton Mills, at the Fukiai Slums. She has visited Miss Wainwright, at Okayama, and Miss Parmelee, at Matsuyama.

Mrs. Marshall Richard Gaines, once of our Mission at Kyoto, writes from Elm Rock Road, Bronxville, N. Y., "Our Ruth is doing a fair share of helpful work in this busy, needy world of ours, among the poor, in this hard winter. In one case she was sent alone to investigate a woman claimant of charity, who, when Ruth refused her the money, struck her in the face. There had been suspicions of the woman's sanity, and Ruth called for Bellevue Hospital, and stayed by until the woman was safely placed there. She did not get home till past 11 o'clock that night. She has to go to court in some cases, and was sent to Ellis Island one of the coldest days of the winter, in regard to a deportation case. She once engineered a wedding party over in Jersey, was bridesmaid, and started the couple off for Florida. She is at work with another book about the same size as her first one."

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2. News-Letters from the various Stations, giving details of personal work.
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